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The study of tabooed days, market days, and lunar festivals is as complete as can be. The discussion of the so-called Sabbath in Babylon is clear. The author does not accept Meinhold's theory of a primitive monthly Sabbath identical with the full moon. He shows that it is highly improbable that the weekly Sabbath was introduced largely by Ezekiel. One may add here that Ezekiel's influence—granted that the book is not a pseudepigraph—was not as great as was supposed ten years ago. One must say that very little is certain beyond the fact that the weekly Sabbath was unknown to Israel before the conquest of Canaan and that its basis is agricultural. Dr. Webster raises the question whether fasting had not been associated with the Sabbath at a very early stage. The death penalty on a Sabbath-breaker is not a pious historical dream. In the Hawaiian Islands and West Africa anyone who broke a sabbatarian taboo suffered death. Dr. Webster by calling attention to such facts will help the cause of Bible-study if his voice is heard among critics. Too often the attitude of the latter has been dogmatic, and their attempt to explain the evolution of Israel has been based on imaginary conditions. Israel before the assimilation of Canaanite civilization was in a primitive stage, and a study of similar conditions will give us a truer point of view. For this reason and for many others we welcome Dr. Webster's scholarly work on *Rest Days*.

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**The Story of the New Testament.** By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1916. Pp. xii+150. \$1.00.

This little book is the first of a new series entitled "Handbooks of Ethics and Religion," intended for the use of advanced Bible classes or individual study. And, as its title implies, it is really a "Manual of Introduction to the New Testament," differing from the usual technical work only in the extreme simplicity of its treatment. It enters into no discussions of disputed points, cites no authorities, and gives only the briefest of bibliographies. Instead, it simply sets down, in the plainest possible language, the indispensable facts regarding the origins of the various New Testament writings, summarizes them usefully, and closes with a brief discussion of the growth of the Canon. All this is done in terms that anyone past childhood can, not only understand, but read rapidly and with pleasure. Yet this apparent ease of treatment rests on thorough technical scholarship, which is all the more striking because of its lack of self-display.

As regards various details other scholars may no doubt think otherwise, but all would recognize that the positions taken are legitimate. And the non-technical reader may rest assured that the facts he will learn are as correct as knowledge and patience can possibly make them.

The only criticism suggested is pedagogical and it may be stated in question form: Is the best treatment for beginners to be obtained by merely "scaling down" a textbook for advanced students? The answer should probably be negative. The usual introduction is intended for students who are also studying special exegesis, history of the times, and New Testament theology, and so can leave many topics untouched. But a member of a Bible class (unless under an unusual teacher) has no such supplementary information and the present book does not attempt to give it. For instance, on p. viii we meet with "messianic" and "eschatological." Now the first of these will have a false connotation to most beginners while the latter will have no connotation at all, but neither of them is explained. Here there is a defect in the treatment that is caused by the method. If the New Testament is to be understood as "the precipitate of primitive Christianity," beginners must be given something more than the special occasions of the special writings, or primitive Christianity may seem to them a rather attenuated and obscure system.

The obvious remedy for this defect would be to use this book in conjunction with some other which specializes in the thought of the period. In this case no better work of the same dimensions could be had.

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**Christian Baptism.** By Frederick D. Kershner. The Commission on Christian Union of the Disciples of Christ. Pp. 116.

This book, written in a positive and irenic spirit, was read at a joint meeting of representatives of the Protestant Episcopal church and the Disciples of Christ interested in Christian union, and was published in 1912. It is a clear statement of the following position: "The immersionist believes it to be true that the ordinance of baptism in its essentially symbolic nature demands immersion: he believes it to be a fact that our Lord Jesus Christ, though it was unnecessary for Him, yet, in order to 'fulfill all righteousness,' was immersed in the river Jordan; he believes that the uniform practice of the New Testament church was immersion" (p. 89). This is a friendly and positive statement of unalterable positions, and is in fine temper.